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and also of that which could not be referred to any such cause; the most general of which indications are the removal of this bilious supply from the first passages by appropriate medicines, and also of that part of it out of circulation which has already been taken up by a plentiful supply of light subacid diluents, assisted by such medicines as experience and observation shall point out. To this offensive quality of the bile might probably be referred the varieties met with in typhus fever; as when attended with sore throat, pains, and inflammation of the joints, petechiæ, and scarlatina externally, and also when internally, with affections of brain, lungs, pleura, liver, peritoneum, stomach, and intestines. These varieties take place occasionally in either of the parts according as one part is more predisposed than another to suffer from this offending cause. The external topical affections will generally disappear in proportion as the original fever is removed by the usual means. When any of the internal parts above mentioned is engaged, we have found it absolutely necessary to resort immediately to the lancet, though the fever in other respects were of the most forbidding type, to await the effects of the usual treatment of the fever, would be attended with serious consequences. In such cases only of low fever, when some of the internal parts above mentioned are engaged in inflammation, do I think the lancet necessary; nay, in some instances, it might, in my humble opinion, be harmful.

In last August, the sick under my care in the hospital, during that month, were 104, of which number 4 died; of 100 dismissed cured, 2 only were bled. I am satisfied to think that more than nine tenths of the 98 cured without being bled,

might have lost a few ounces of blood, without injury; but surely I could not fairly refer their recovery to blood-letting.

GEO. HAGAN.

2d June, 1813.

To the Proprietors of the Belfast Magazine.

IN those days when party spirit swells so high and so fierce, when it displays its baneful influence in extinguishing every noble and generous sentiment in the human heart, rendering it a scene of wild disorder; when man forgets his near alliance and close connexion with his brother man, and discovers in him only an inveterate enemy, fired with malice or revenge, and thirsting for his blood; in those days, (blessed be God!) there still exist those, who may with propriety be called lovers of their country. In the breasts of those loyal and patriotic few, who are far elevated above the narrow spirit of party, there resides those divine and philanthropic virtues, the possession of which constitutes them the ornaments, the support, and protection of their country. The possession of these virtues constitute them patriots; and, as patriots, one object alone is their desire, the welfare and happiness of their country. This is the grand object of their wishes and pursuit. To its attainment all their exertions and efforts are devoted. Viewing the spirit of party as destructive of the peace, and inimical to the interests of civil society, by separating and dividing men, whom the God of nature hath united as brothers, they are, for this reason, its decided and devoted enemies. All their influence is employed, and every effort exerted, to suppress and annihilate this demoniacal spirit, and re-unite in the bonds of love and concord, those

blind and infatuated victims of the designing or ambitious. Thus, those citizens are truly the strength and support of their country. The true spirit of loyalty burns in their hearts, and influences every word and action. Their country is dear to them; and to heal her bleeding wounds, frustrate the plots and machinations of her enemies, and re-unite her distracted children, is their grand political aim. The uncorrupted constitution of their country is to them an object of love and veneration; to maintain and preserve it, they are ever ready to grasp their arms, and cheerfully hazard or sacrifice their lives and fortunes.

What constitutes the strength of a country is a question, a reply to which is obvious to every one; namely, the union and good-fellowship of the people. It is this that forms the grand bulwark of a nation; its ornament and shield. What, in ancient times, enabled a few inconsiderable cities of Greece, destitute of troops, money, or allies; open, exposed, and defenceless; what enabled these extraordinary people to defy the most high and powerful *Monarch of the East*, and to defend their little territory against him, and his countless legions? What, but the consciousness of possessing an united people?

What enabled the infant States of North America to assert, maintain, and defend their chartered rights; to brave the combined force of the British Empire; to persevere in maintaining the unequal conflict, till Divine Providence blessed their arms with success, and their country with liberty and independence? What, but the consciousness of possessing an united people?

What, in the year 1793, rendered France invulnerable to all the attacks of her inveterate enemies; rendered her firm, resolute, and

courageous, in resisting and repelling the myriads of armed slaves, who, breathing revenge, slaughter and destruction, encircled her extended frontiers? What enabled this generous and magnanimous nation, in such an awful and alarming situation, to act with such calmness, intrepidity, and heroism? What, but a consciousness of its invincible strength in possessing an united people?

It is this that gives strength and energy to a country; rendering it secure and unassailable; and in the face of an enemy powerful and irresistible. It is this that renders a country respectable in the eyes of the world; dreaded by all its enemies, and invulnerable to the assaults of every foreign invader. Oh, Ireland! wretched Ireland! how different a picture do you present. How confused a scene of anarchy, madness, strife, and disorder! What evil spirit has infused this subtle poison into the hearts of your children? They have forgotten the obligations they are under, and the allegiance due to thee, and traitorously stab thee to the heart, with that arm which should be raised in protection and defence.

But, Oh! Ireland, still thou art possessed of loyal and faithful sons, who will ever entwine their interests with thine, and with thee stand or perish. Citizens, whose aim and determination is, and ever will be, to excite and cherish a spirit of fraternal love amongst thy distracted children. Genuine friends to the uncorrupted constitution of their country, they will ever soar in a sphere infinitely superior to the grovelling spirit of party. Violent and unconstitutional principles and practices they will never adopt, from a mistaken regard to badges of ORANGE or GREEN; but they will ever express their marked disappro-

bation, their determined and zealous opposition to such proceedings. Civil and religious liberty will ever be their darling motto. That free, uncorrupted Constitution, the glory of the United Kingdom, they will never cease to admire and venerate; and their exertions to obtain a more equitable and extensive distribution of its blessings, will never be relaxed, until every British subject, Catholic and Dissenter, has restored to them their long lost rights; and until every spark of religious persecution is completely extinguished.

MARCELLUS.

To the Proprietors of the Belfast Magazine.

ANOTHER of those intemperate fulminations has made its appearance, from one of the hot-beds of outrageous loyalty, as a declaration of the principles of the Loyal Orange Association of the district of Lurgan, of which the following, if not a strictly literal transcript, is a true interpretation.

Resolved, That the principles of the Orange Institution originated in the year 1688, yet those principles lay dormant till the year 1795, when they were brought into action by a few loyal Protestants of the county of Armagh; not for the purpose of self-defence, as there had been no attack made on our lives, our liberties, or our properties; but for the purpose of banishing all those persons who professed the Catholic religion from the province of Ulster, in general, and from the county of Armagh in particular; and, provided they disregarded our dreadful denunciations of "to hell or to Connaught," expressed in placards placed upon their doors at midnight, we would burn their houses over their heads, and murder the inhabitants as they issued forth from the flames;

and this is to be understood as our mode of bringing our principles into action.

That it is not expedient to acknowledge that we brought our principles *into action* at an earlier date, or that we acted under the title of "Peep of day boys," in the year 1788; as at that time the society of United Irishmen was unknown, and therefore it is that we date the commencement of our institution in 1795, when some talk had been made about societies which had assumed that title in Dublin and in Belfast. Thus we are the better enabled to say that it was to prevent that system spreading among us that we committed our nocturnal depredations upon the persons and properties of our quiet and unoffending neighbours, the Roman Catholics of Armagh. That in prosecution of these our patriotic designs, on many occasions the property of those ill-fated wretches, the Catholics has fallen into our hands, never waging war against bacon and cheese, otherwise than making them prisoners, the obtaining of which, or any other species of property, having always been a powerful incentive towards bringing our said principles *into action*, we have endeavoured to extend the limits of our association, in order that a general combination might be formed for the purpose of depriving them of that property, which had accumulated in their hands by the supineness of our government, in suffering our principles to lie dormant for 107 years after their origin; for as all property claimed by Catholics, or in their possession must justly and fairly be adjudged to be ours, we conceive that we would not be doing our duty to our families, or to the glorious Protestant ascendancy, were we not to take every means, legal or illegal to deprive them of it, and share it among ourselves.